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764 571 562 they may come from. For these women feel themselves to be as closely akin to one another as members of the same clan, by contraposition with the Tallensi whom they have married.

764 571 562 252 The *pɔyayabəlis* act together as a single group under the leadership of the oldest among them at funeral ceremonies. The young girls perform such tasks as bringing in the great bundles of firewood required for cooking the beer. The older *pɔyayabəlis*, expert in the preparation of beer, undertake that task themselves. The younger women do the more strenuous jobs connected with cooking, such as grinding flour and preparing the other ingredients of a meal. The older women cook the porridge and meat relishes required for such rites as the setting out of consecrated food for the dead. All food required for ritual use is prepared by the *pɔyayabəlis*, since all the ritual is the preserve of the clan. As members of the clan they can be associated with the ritual activities of the clan, and as women they can carry out tasks which are appropriate to their sex in accordance with the usual division of labour. The *dubɛnib* do not prepare the food required for ritual purposes, but only the food used to give hospitality to clansmen, kinsmen, and other visitors.

764 571 562 [392] The *pɔyayabəlis* have also to be directly represented by one of them, most appropriately by one of the older women, in many of the rites. A *pɔyayabələg* has to assist in such rites as the offering of the initial sacrifices to the spirit of the departed and to the ancestors he or she is about to join. A *pɔyayabələg* and a man of the clan see to the ritual feeding of the orphans, which takes place at different stages of the ceremonies. The various mourning strings (*miis*) which the orphans and widows have to wear during the funeral ceremonies are tied on, and at the end removed, by an elderly *pɔyayabələg*. The setting out of consecrated food for the dead is always done by one male and one female member of the clan. And then, when the final divination takes place, a man and a woman of the lineage together carry out the simple rite of restoring the dead person's body dirt (*daɣat*), the symbol of his individual self, to the house where his life was spent, and whither he now returns as a spirit to whom sacrifice must be offered.

×618 ● 728 584 Lastly, a married *pɔyayabələg* is a link between her paternal clan and her husband's clan, both in herself and in the line of descent which springs from her. This is evident nowadays from the role of the *pɔyasama* —a clansman of the bridegroom and a matrilateral kinsman of the bride's lineage—as an intermediary in marriage negotiations. It was shown in former days in peace-making ceremonies. If two clans, or groups of clans, had been at war, peace was concluded by a ritual reconciliation. In this the opponents were usually represented by a *pɔyayabələg* of each side who was married to a member of the other side, who was therefore bound by jural and moral ties to both sides and had strong emotional attachments to both, and thus symbolized the underlying interdependence of the opponents.

613 562 602 Lineage and clan consist of both their male and their female members. Though the women do not contribute to the continuity and perpetuation of the lineage, they are a source of strength to it. This is most obvious in the fact that the bride-price paid for them adds to the resources by

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Forty years ago, when no man ventured outside the bounds of his own settlement without weapons, when it was a common thing for a little group of armed men to raid the cattle of another clan in settlement of a debt, when a passing member of a different clan could be set upon and robbed, if he was unprotected, a trivial argument might lead to blows in the twinkling of an eye. Thus many fights occurred between clans and lineages. But general wars, involving all the Tallensi, were less frequent. Only three seem to have taken place in the last three or four generations.

These general wars always took place between Tale clans or between some Tale clans and neighbouring non-Tale clans. The Tallensi never united for defence or offence against other 'tribes'. Wars began between adjacent clans which were not united by direct or indirect ties of clanship, and then spread by mobilizing the opposing forces along the lines of structural interconnexions which we have described. This was a basic feature of warfare. Tongo could not fight Gorogo directly, for to get at the men of Gorogo the Tongo warriors would have to cross the hostile territory of Gbeog and Wakii. Tɛnzugu could only fight Tongo if Wakii and Soog gave their men passage and took their side. A general war therefore inevitably followed the line of major cleavage between the Namoos and non-Namoos. An example will show how this occurred.

Some fifty years ago a quarrel between a Yaɣazuor man and a Kpatia man led to a general war. It began in the way many of those wars did, with an argument about a wife. There was dancing at Yaɣazuor one night and a Kpatia man who was present was accused of trying to abduct the wife of a Yaɣazuor man. Next day one of the annual communal game drives took place. A bush turkey was brought down and both a Yaɣazuor man and a Kpatia man claimed it. Such disputes were and still are common at these big game drives, when it is often difficult to determine whose club or arrow inflicted the death blow on an animal. In the circumstances, with the competitive spirit at its highest pitch, with men standing beside their clansmen with weapons in hand, with the excitement of the chase as a stimulus, words soon led to blows. Besides, the squabble of the previous evening over the woman was still rankling. So fighting broke out between the men of Yaɣazuor and the men of Kpatia.

Next morning the alarum was raised at both settlements. Ba'ari at once came out to help its *sunzɔp* the Yaɣazuor men. Namɔɣalug and Sie rallied to the side of their fellow Namoos at Kpatia. Yamɔlɔg followed suit. Tongo, to assist Sie and Yamɔlɔg, attacked Ba'ari. Gbeog then attacked Tongo to help Ba'ari; Wakii and Soog, followed shortly by Tɛnzugu, came out to support their kin, the Gbeog people; Zoo immediately set out against the Hill Talis in support of Tongo, and Zubiuŋ, hitherto neutral, followed suit. Then Gorogo came to the help of Gbeog; and Sii and Yinduuri, mindful of their ties with Tongo through the chiefship of Sii, attacked Gorogo from the rear. All this happened in two or three days. Then the Gbizug and Wakii tɛndaanas, armed with their ritual peacemaking powers, intervened and compelled the combatants to lay down arms. Tongo and Wakii made peace and the news was broadcast from clan to clan. Once two important representative clans made peace thus, all the others had to stop fighting. The ties of clanship

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which brought a particular unit into the fight compelled it also to retire when its allied clan made peace.

The fighting lasted only a few days, but many men were killed, the old men say, and much grain and live-stock destroyed. The Namoos suffered badly. So the following year, at the usual time for fighting, just before the commencement of the sowing season, while the granaries were still full, the then Chief of Tongo 'set up arrows (*sa pcema*)'[1] again to revenge their defeat. Thus the 'debt was cancelled (*samər lɛrigya*)'.

In these wars the major cleavage of Tale society came into operation in its most acute form, and they give us a particularly clear insight into its meaning. The major cleavage between Namoos and non-Namoos is not an insuperable barrier like that which separates castes or races in some societies. It should rather be regarded as the coping-stone of the whole complex system of differentiation and integration of corporate units in Tale society by means of the structural ties and cleavages inherent in it.

Wars, among the Tallensi, were not acts of political policy, as we understand it. They were not fought for the sake of acquiring territory, of extending the authority of one group over another, of taking captives, or of pillage. Indeed pillage to enrich oneself was strictly tabooed. Tale wars were not even calculated acts of aggression. They usually arose out of impulsive acts of retaliation by individuals or small groups of clan brothers for attacks, as often as not unpremeditated, on their kin, their property, or their self-regard. If the parties involved in the quarrel belonged to clans on opposite sides of the major cleavage, the whole system of clanship and ritual ties might be swung into activity and the result would be a general war. It could not be otherwise, given the native system of genealogical relationships and the sentiments connected therewith.

The structure of Tale society as a dynamically integrated social region is incompatible with warfare directed towards political or economic domination. One consequence of their segmentary social structure was that they had no regular military organization. In war all the able-bodied men turned out carrying their bows and quivers of poisoned arrows, their adzes, and other weapons, and hung around with medicines, exactly as they do to-day to go hunting. All the fighting men of a clan, the men of each major segment forming a separate contingent, went out in a mob to meet the enemy at the outskirts of the settlement. Their women folk, many of whom were daughters of the enemy clans, carried water to them, dragged away casualties, and urged on the fighters with their shrill, trilling *kpɛlɔmat* cries. The fighting consisted of uncoordinated sorties and skirmishes by individuals or small parties, without fixed leadership and with no other purpose than to rout the enemy and thus reassert the flouted rights or restore the injured pride of the victors. Their principal weapon, a bow strung with a slither of bamboo firing an unfeathered poisoned arrow, made it necessary for a man to get within about 50 yards

[1] A clan-head could initiate a just war of revenge, with the consent of all the clan elders, and after consulting a diviner, in theory without incurring mystical blood-guilt. And yet, in after years, misfortunes falling on his descendants might be ascribed to this act.

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182 lineal kin of both parties. One of the best-remembered fights of this
721 kind broke out between Gorogo and Wakii in the very year that the British appeared on the scene of Tale life. It occurred in circumstances that made it a mystical calamity which these two clans are still expiating.

796 On the day that marks the climax of the *Gɔlib* Festival, all the Talis
535 and thousands of non-Talis from the rest of the country congregate on
282 the summit of the Tong Hills for a great ritual dance. It is in the main a dance of the men of the Hill Talis clans. They come up and dance in clan contingents, wearing festive garb and carrying their weapons. The tumult is indescribable. The throngs of spectators, men, women, and children, milling backwards and forwards, the rhythmic thud of stamping feet, the harsh lilt of the choruses pulsating against the babel of the crowd, the shimmer of sweating bodies and gaudy attire, the ritual officers in their finest skins and black caps, the swift, snake-like convolutions of the dancers, all this makes a scene of thrilling excitement. The taut bodies and tense expression of the dancers show that they are keyed up to the highest pitch of enthusiasm; and as they dance in separate clan contingents, an intense feeling of clan unity and pride is created in each group.

× 618 Each clan contingent accompanies its dancing with choruses for which
535 new verses on topical themes are made every year. And the point of
533 most of these songs is the superiority of that particular clan to all other
508 people. There is a strong feeling of rivalry between the various clan contingents, which grows keener and keener as the day advances. The old men say that careful watch must always be kept lest any of the young
● [728] men start fighting. For though there is a ritual truce on all forms of strife throughout Taleland during *Gɔlib*, passions are easily inflamed during the dances.

721 These were the circumstances in which the fight between Gorogo and
535 Wakii took place. The two contingents were dancing near each other. The Gorogo men sang, defiantly, '(We are like) the adder, woo! If others wish to, let them tread on its tail and see'. The Wakii contingent flung back '(We are) a beehive, woo! If others wish to, let them touch us and see'. The dancing became more furious and the two groups drew nearer and nearer each other. And then, suddenly, they clashed. In the mêlée several men were killed and many wounded before the tendaanas and men of other clans could separate them.

688 Bloodshed during *Gɔlib* is a dreadful sacrilege; bloodshed on Tenzugu
682 on the day of the most important ceremonies and during the dancing is
783 a religious enormity that cannot be compared to anything else in the Tale calendar of sins. The people of Gorogo and Wakii atoned for their sacrilege by the sacrifice of many cattle and sheep to the Earth, but they have not yet freed themselves of its consequences. The Earth still exacts the toll of death after death from the sons and grandsons of the original sinners. No reprisals were taken by either clan and their relations with each other were not affected by this fight.

578 Such fights could not develop into general wars because they took place between clans that are closely linked together by ties of clanship or ritual collaboration, or are connected through an intercalary unit that

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578 acts as peacemaker. But in principle they go back to the same facts as general wars, the structural differentiation of maximal lineages and clans.

We can see that Tale wars were in fact a kind of intestine feud within a single homogeneous social region, rather than wars in our sense. We have refrained from calling them feuds because they were usually short and sharp and never led to a long series of mutual reprisals. If one war was followed a year later by a war of revenge, as in the instance given in this chapter, that was the end of it. One might even describe them as a [669] kind of civil war, since they sprang from the cleavages inherent in the social structure, particularly the cleavage between Namoos and non-Namoos. They served to keep these cleavages alive, to defend the corporate unity of the maximal lineage and clan and the corporate rights associated with it, against other like units. They were, at bottom, a mechanism for resolving tensions within the society[1] and not an instrument of political action against outsiders. The ever-present possibility of war was a potent factor in maintaining the segmentary structure of the society. It achieved this by enhancing to the utmost both aspects of the social differentiation of maximal lineages and clans—the demarcation of unit from unit by genealogical and local criteria, and the corporate solidarity of each unit in its own right. However much the Tallensi 578 deplored bloodshed among them, as in civilized nations, in warfare all 186 personal interests were subordinated to the common interest of the clan or maximal lineage, whether its cause was just or not. All normal activities were suspended and every man, woman, and adolescent child took some part in the fighting or in caring for the wants of the fighters. Clan patriotism reached a pitch of fervour which no other occasion could evoke. It was felt as passionately by the women and girls carrying water to the fighters and dragging the wounded away, and by the old men at home who tended the wounded and went around from shrine to shrine making sacrifices to the ancestors, as by the fighting men. Something of this spirit comes out to-day in the inaugural ceremonies of an important elder's funeral, when the whole clan turns out for a pageant mimicking the activities of war.

578 Yet there was never any danger of wars or smaller fights breaking the 182 society up into a number of anarchic fragments. They were inhibited from doing so by the countervailing influence of the strong social ties between traditionally hostile groups. Indeed their very occurrence [728] stimulated the reassertion of the overriding common interests of the society and the reaffirmation of the bonds of unity between the factions. In a war between Namoos and non-Namoos peace had to be made quickly and the *status quo ante* restored because the two groups are so closely interconnected by ties of marriage and kinship that the majority of members of one group have bonds of duty, affection, and mutual interest with members of the other; because they are such close neighbours; above all, because they are bound together by ties of politico-

[1] These tensions persist, though they are kept well in check by fear of the British Administration. The new judicial system provides a safety valve to some extent; but they break through, chiefly in the form of political intrigue, as we shall see in the next section.

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ritual collaboration in a series of complementary relations the proper maintenance of which they believe to be indispensable for their common welfare. This is the basis of the ritual sanctions against instigating war and shedding blood and of the moral repugnance associated with them. A war temporarily upset the equilibrium of Tale society; it could not destroy it.

The social system of the Tallensi, in its widest extent, is held together by its religious superstructure. Its unity is none the less real because it appears only on the highest plane of common religious values known to the natives. As we have noted, the complementary politico-ritual offices of the chiefship, which is typically a Namoo office, and the tendaanaship, typically an office found amongst non-Namoos, constitute the focus of the institutions that maintain this unity; and the annual cycle of the Great Festivals are at once the chief sanction and the supreme expression of it. The coming of the white man has made very little difference to the way these institutions operate in relation to the fundamental structure of Tale society. They continue to be the crowning mechanism of equilibrium in Tale society, because its segmentary social structure has kept its traditional form and vitality. It is possible, though not demonstrable, that only a strong and universally accepted religious sanction could hold such a society together. In practice the equilibrium is achieved by the distribution of mutually complementary offices among the segments of the society, all of which are essential for the performance of definite ritual duties.

It is a significant index of the type of social system presented by the Tallensi that the widest range of social solidarity found among them is evoked by their Great Festivals. Great stress is laid on the ritually sanctioned truce to all fighting or discord between clans or maximal lineages during the Festivals. That is why marriages are forbidden during the *Gɔlib* Festival. The Festival Cycle begins with the Harvest Festivals. These are celebrated by single clans or groups of linked maximal lineages independently of one another and serve to enhance the sense of clan and lineage solidarity. The climax is the *Gɔlib* Festival, immediately before the rains. This gives ritual sanction and dramatic expression to the idea of the close-knit interdependence of all the Tallensi with one another. Its reiterated themes are the common interests of all the Tallensi—food, peace, and fecundity—which must be achieved if they are to survive, and the supreme common values—the cult of the ancestors and of the Earth—by which the whole of Tale social life is steered. The lesson of *Gɔlib*, to the Tallensi, is that men cannot realize their greatest common interests or pursue their greatest common purposes in mutual enmity. *Gɔlib* is the most powerful counterweight to war and to the tendency of each clan and maximal lineage to set its own corporate interests above the common interest of the whole society. It is noteworthy that the Great Festivals do not presuppose the suspension of the primary loyalties of the segments that make up Tale society. They represent a synthesis, for the time being, of these primary loyalties—a synthesis that is possible only by giving full scope to the feeling of clan and maximal lineage unity and singularity in each group. *Gɔlib* emphasizes the mutual dependence of Namoos and Talis, but it does this by simultaneously enhancing the